THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The recognition of a determinate purpose in life, and a sturdy adhesion to it through all disadvantages, are indispensable conditions of success."—FENSHAW.

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COMMON TRAITS IN "MORMONISM" AND THE PRIMITIVE CHURCH.

(*Concluded from page 628.*)

Compare the testimony of three of the witnesses to the Book of Mormon: "Be it known unto all nations, kindreds, tongues and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also the Lamanites their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven and he brought and laid before our eyes, that we saw and beheld the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally

in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."

Thus God chooses now as then men to be witnesses, and commands them to testify of His truths to the world. When He appeared unto Moses, He very likely could have shown Himself to all Israel, but He did not. He could have convinced the people in Noah's day of the coming flood, perhaps, by means of some great miracle, but He did not. He sent Noah to testify. Were the plates of the Book of Mormon in a museum, it would be at variance with God's method of dealing with His children, and evidence of a fraud. In sending witnesses, He has acted in harmony with His method of dealing with mankind throughout all time.

But do men always stand between us and our God? On the day of Pentecost, Peter said to the believing multitude: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) And that, that they might know with him: "Thou art the Christ, the Son of the living God." As to how they could know, "Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this [the above named] rock [of revelation] I will build my Church." (Matt. 16: 16-18.) Paul says in I. Cor. 12: 3: "Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed; and that no man can say [and know it] that Jesus is the Lord, but by the Holy Ghost."

The Lord speaking in the revelations given to Joseph Smith as contained in the Doctrine and Covenants, section 20: 37, says, "All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church." And in section 46: 13: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that He was crucified for the sins of the world."

Thus, for their belief, men are dependent on the servants of God, but His servants do not always stand between Him and them, for through obedience to the gospel (Acts 2: 38) they may receive the gift of the Holy Ghost, and through the spirit of revelation know for themselves of a certainty that Jesus is the Christ. Paul had faith in the revelation given to Peter (Acts 10); he, too, in time of need, had received knowledge from God of things to come, for instance, on the ship bound for Rome. At Tyre, Paul found disciples, who said "through the Spirit, that he should not go up to Jerusalem." (Acts 21: 4.) At Cæsarea, Agabus "took Paul's girdle,

and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

The saints believe in their leaders now as then because they partake of the same spirit; however, each is blessed in his sphere and office according to the needs of the same; but to every man who obeys the Gospel with his whole heart and soul is given to know assuredly that Jesus is the Christ.

We can believe the testimony of the saints: they testify of things of which they cannot be mistaken. The apostles either did or did not see the risen Christ; an angel did or did not appear at divers times to Peter, Paul, and John, and to Joseph Smith and others; they either did or did not receive the gift of the Holy Ghost, but in any case, we have no reasonable ground to suppose them mistaken in the matter; and as to the sincerity of their statements, they testify of things of no earthly advantage to themselves and bringing no tangible reward, but frequently, persecution, pain, and death; the apostles were derided, stoned and killed; Joseph and Hyrum Smith and others in our day have not escaped a similar fate. In crucifying Christ, the Jews thought to do honor to Moses who prophesied of Him; in shooting Joseph Smith, did not some of his slayers perhaps think to honor Christ who had nevertheless sent him to be His witness and servant? Mankind, it would seem, treats the servants of God in essentially the same manner in all ages.

In Rome, the "chief of the Jews" said to Paul: "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." (Acts 28: 22.) The saints to-day are "everywhere spoken against" also, and at the same time, their history in its broad outlines alone, refutes all charges. It is true, they left Nauvoo, under persecution, but, persecution that would have ceased the moment they ceased to be "Mormons," as the persecution of the early saints would have stopped as soon as they returned to paganism.

But why exile themselves a thousand miles and more from civilization, and undergo the hardships and dangers of a life away from supplies and in the midst of hostile Indians? Such conduct has never characterized the sinner, but it has the sincere seeker after truth and religious liberty, as witness the Pilgrim Fathers of New England. The saints have built a prosperous commonwealth in the arid desert; law breakers or mere pleasure seekers in much better circumstances have always perished.

This people, too, have been made a definite promise; they can not be mistaken as to its fulfillment or non-fulfillment. In the midst of suffering and persecution, they have had every inducement to desert the gospel teachings; but they have not done so. They know the teachings are true.

Provo, Utah. JAMES L. BARKER.

PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(*Continued from page 614.*)

9. Embossed Work.

To emboss is "to cover with bosses or protuberances, hence to fashion the surface of with raised work, to ornament in relief." Now, we are informed that the embossed work of the Assyrians was very curious and beautiful, and was applied to weapons, ornaments for the person, household utensils, and many other objects.

Specimens of embossed work, or relief designs, of the most exquisite kind occur among the old ruins in this country. Baldwin, in his work, *Ancient America*, quoting other authors, when describing some remains at Mitla, says that "what is most remarkable, interesting and striking in these monuments, and which alone would be sufficient to give them the first rank among all known orders of architecture, is the execution of their mosaic relievos; very different from plain mosaic, and consequently requiring more ingenious combination and greater art and labor. They are inlaid on the surface of the wall, and their duration is owing to the method of fixing the prepared stones into the stone surface, which made their union with it perfect." Later, he adds, speaking of one of the structures at the same place, "It is a bewildering maze of courts and buildings, with facings ornamented with mosaics in relief of the purest design."

10. Arched Ceilings.

A condensed statement from the *Century Dictionary and Cyclopedia* follows. It states that the Assyrian palaces "consisted chiefly of corridors and long narrow halls, either arched over with bricks or closed in with ceilings of wood, and surrounding open courts."

Though in this section a knowledge of arch construction among the Assyrians and the ancient Americans, and its application to ceiling purposes, should alone be considered, the other facts set forth in the foregoing quotation, relative to corridors, long, narrow halls and enclosed courts, are of too much interest to be allowed to pass unobserved. The manner in which they sustain a number of points already considered, can not fail to arrest the reader's attention. Other authorities besides the one just cited, also state, coming back to the leading fact, that the arch was a feature in Assyrian architecture.

In America, at Chichen-Itza, there is a building in which the arch was employed to roof a ceiling. At Palenque the outside corridor is roofed with a pointed arch; and arched ceilings were also constructed in other ancient American buildings. The chief point of interest respecting these arches evidently centers in their occurrence in ceilings within palaces.

11. Door Hangings.

It is thought by some that doors were not at all used in the Babylonian palaces; but it is evident that they were sometimes set up, as the places or recesses for the bolts, hinges, pins or sockets have been found.

On the American side, Stephens speaks of three niches in a wall about eight or ten inches square by which a door was probably secured. The apparent identity in manner by which doors were hung in the respective countries, is rather striking in view of the fact that there are a number of different contrivances by which doors can be fixed in place. If those recesses were not receptacles for some kind of door hinges, their existence in connection with door apertures is a coincidence none the less striking.

12. Profusion of Ornamentation.

From all accounts at hand the Assyrians developed a taste for the ornamentation of their palaces, which could not be satisfied until ornamental designs or figures of one kind or another were worked into or put upon both the inside and the outside walls of their palaces. This work was done, too, in the most "lavish" manner; for at Kouyunjik there are two miles of ornamentation sculptured on stone slabs alone. (*American Encyclopedia Britannica.*) They cultivated their taste for ornamentation to such an extent that, as already observed, pavements in sculptured work were laid; and one might say with little or no exaggeration, that some kind of palace decoration was never out of the sight of the lordly rulers when they were in or about their royal abodes.

It is not necessary to quote any particular authority to show that "lavish" ornamentation in a corresponding degree distinguishes many of the ancient buildings in Southern Mexico and Central America. The ornamentation is profuse on the outside as well as on the inside walls, even in some instances on the interior walls of what were apparently not the principal apartments; it is over the doorways and around them, it is on the piers, it is along and about the broad flights of steps that lead to the main palace entrances; it is lavished on the obelisks, and was trodden under foot just as was done in Assyria in the court-yard pavements there.

13. Sculptured Slabs in Walls.

It is not a common occurrence to find stone or brick walls in palaces or other buildings cut into large recesses for the reception of carved, ornamental slabs of stone; yet the two miles of carved slabs at Kouyunjik are of this character. McCabe, speaking of the bas-relief work of the Assyrians, in which they excelled, says that it was sculptured on stone slabs, which were set in the lower part of the walls that they adorned. The origin of this style of ornamentation is not found among the Assyrians, for Ridpath

tells us that the walls of the Babylonian palaces were decorated here and there with sculptured slabs, set in both the inner and the outer surface.

In America, a sculptured slab is fixed in the wall of one of the rooms of the palace at Palenque. (Stephens, vol. II., page 318.) On the next page he speaks of another room in the same building where tablets had evidently been set in the walls. Describing "Casa No. 3," at the same ruined city, he mentions two tablets set in the pier walls, and from the connection it is inferred that they were carved in some ornamental design. Tablets, or slabs of stone, occupying recesses in the walls of buildings for inscription purposes, are quite common—some at Palenque, some elsewhere.

14. Inscribed Walls.

The palace walls in Assyria, according to some authorities, were covered with historical inscriptions. It seems that some events were considered of so much importance that the record of them was kept constantly in view, instead of being hidden away in the royal library.

The carving of inscriptions on the walls of buildings was also practiced extensively by the ancient Americans. A quotation or two from Baldwin's work will serve to make this fact apparent. He says, page 100, "In some of the ruins, inscriptions are abundant, being found on walls, tablets and pillars. Again, on pages 107-8, we are told that the inscriptions which are abundant at Palenque, are by no means confined to tablets."

15. Profuse Sculpture.

According to Assyrian history those people excelled all the other nations of the Old World in their days in the art of sculpturing. Their proficiency in this respect is manifested by the remains of some particular kinds of it which are both excellent and abundant in and about their ruined, but now exhumed edifices.

In America the ruins best preserved afford abundant evidence of the proficiency of the sculptors who lived here in early times: and the numerous examples of sculptured objects in Assyria and America, respectively, show that the artists in these two widely separated countries were about running abreast in the race for supremacy in the excellence of their work along lines that are practically identical. They were, too, about equally profuse in its production.

16. Few Statues.

It is strange to find that a people whose artists could handle the sculptor's chisel with such skill, had few statues. In this field the Assyrians were behind many of the ancient nations. Their best works are their bas-reliefs. Their statues are comparatively rare,

and are coarse and clumsy in design and execution. They never succeeded in modelling the human figure.

Stephens gives a cut of a statue found at Palenque, vol. II., facing page 349, which is, he says, the only statue ever discovered among the extensive ruins of that ancient city. Those of our readers who have a copy of his works can judge for themselves as to the merits of this example touching those points, already noticed, wherein the Assyrians were defective in their statuary work. Of other ancient American representations of the human figure, he says that the design and anatomical proportions are faulty. In other instances he makes similar criticisms. It appears, therefore, that the artists in olden times in this land, could not in general model the human figure correctly either, and probably because of a consciousness of this defect in their work, they chiselled few statues, just as the Assyrians did. The close mental and artistic relationship of the two peoples in question, is made quite apparent by these facts.

17. A Particular Habiliment.

A striking similarity in dress that occurs between the apparel on the lower limbs of the statue just noticed, and that of some orders of the Assyrian people, shall now be considered. Stephens says that the lower part of the dress bears an "unfortunate" resemblance to the modern pantaloons—a style of clothing that was not general in ancient times. Nevertheless the noted resemblance is not "unfortunate" for our present use, since among the Assyrians the soldiers and the better class of laborers wore a close fitting trouser. (McCabe's *History of the World.*) This example of trousers on statuary in ancient America does not stand alone, for Fuentes, a Guatemalian historian, assures us that in the year 1700 A.D., there was at Copan the remains of a great "circus" or circular enclosure, surrounded by stone pyramids. At the base of these were figures habited in the Castilian costume. He further states that at a short distance from the "circus" there was a portal constructed of stone: on the columns of which were the figures of men likewise habited in the Spanish dress, with hosen, or hose, etc. Now, the hosen of the Spaniards in earlier times was a close fitting trouser that reached to the knees, and so the close fitting trouser of the Assyrians, as represented on the ancient American statuary, could be confounded very readily with the hose, or hosen, of the Spanish habit. That "circus" so circumstantially described by Fuentes has not been found by more modern explorers, being hidden doubtless somewhere within the dense, almost impenetrable forests surrounding the present known ruins of Copan.

(To be continued.)

Love alone can determine who is your neighbor.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 13, 1910.

THOSE MAGIC WORDS, "DONE AWAY."

THE elders of Israel meet few arguments more common than this: "That's all done away." These words cover in modern Christianity a multitude of errors and serve presumptuous ministers of the gospel with a refuge when hard-pressed to explain why the laws of Christ in their primitive purity are no longer observed. It is so much easier to cry "Done Away," than it is to acknowledge that they have "transgressed the laws, changed the ordinance, broken the everlasting covenant."

It has got so now that anyone who holds that we sinners can do anything looking to our own salvation, is in danger of being pronounced an heretic. When we Latter-day Saints insist that Christ required "works" of His disciples, we are loftily told that the necessity for those things has been "done away"; that men nowadays are so much more enlightened than were men in the meridian of time, that the simple rules which governed the primitive church have been outgrown. And yet all the time they profess to be resting their case on Jesus Christ. Why they reject His teachings and still hold tenaciously to His name will never be quite clear to the thinker—the man or woman of common sense.

Even where we find those who do believe in some outward observance of the Lord's commands, there is clearly discernable a studious avoidance of a complete obedience to what He taught. It seems too simple and unostentatious to follow His example—it would be so much like "Mormonism." This class will sometimes try to justify themselves something like this: "We do observe works in connection with our faith. We attend chapel on the Sabbath Day, as required by the Church; pray to God, and as far as our weak flesh will permit, we do unto others as we would that others should do unto us."

Those are very good works, but they are not the works, altogether, enjoined by Him who bought us with His blood and earned the right to prescribe the conditions upon which salvation may be had. To hope for the blessings of the faithful by doing works set up by men, is to pursue a phantom. "In vain do they worship me, teaching for doctrine the commandments of men." (Matt. 15: 9.) Those who are blindly relying upon their clergymen to gain

them entree to God's celestial kingdom by any such circuitous route, would do well to open their eyes and consider. The rich young man who came to the Savior for instruction (Matt. 19) had done many good works, some of them conforming to the laws of heaven, but he hadn't done enough. It is well to worship God and acknowledge the redeeming grace of His Only Begotten, to attend divine service, to do unto others as we would that others should do unto us, but when Christ taught men face to face, these works were not sufficient. Who in all the world has received from a divine source the information that they are sufficient now? Your average clergyman will tell you that when Christ hung upon the cross and uttered those momentous words, "It is finished," that nothing remained to be done, and that whoever contends for the doctrine that something yet remains for *us* to do, is uttering blasphemy. Well, we should like to know, has anyone ever heard a more sweeping repudiation of the Apostles of our Lord; of Peter, James and John, and Paul? Of Stephen and Philip, and all the rest of the witnesses for Christ? All we have of their teachings took place after the crucifixion. They were specifically commanded to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all* things whatsoever I have commanded you." (Matt. 28: 19-20.) Peter taught thereafter, as a requisite to salvation, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost." (Acts 2: 38.) Does that verse mean anything to modern Christianity? Nothing at all. There is nothing in the Bible annuling that commandment, and since no sectarian church will admit that there has been any message sent from heaven since the writers of the Jewish Scriptures ceased their activities, it is safe to assume that the order has never been rescinded. Even if we did not know that God has spoken again, we might consistently maintain that no changes have been made in Divine laws at any time, basing our conclusions on St. Paul's estimate of Christ. "Jesus Christ the same yesterday, and to-day, and forever." (Heb. 13: 8.)

The Latter-day Saints are often accused of adding to the revealed word of God, and as a warning to us, we are referred to the closing words of the Book of Revelation, as follows: "If any man shall add unto these things, God shall add unto him the plagues that are written this book." Passing by the fact that these words could have reference to the single Book of Revelation only, and not to the assembled volume now known as the Bible, it might be pertinent to ask, Who has added to the words of the book, or unto "these things?" It is further written in the following verse: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are writ-

ten in this book." Even a cursory review of the teachings of the Bible, and a comparison of "these things" with the teachings of any or all of the sectarian churches will reveal the foundation of sand upon which they are built. The Latter-day Saints have added nothing to the Book of Revelation, nor to the word of God, but God has added to the sum of revealed knowledge by making clear many things that had become obscure through the losing of many "plain and precious parts" of the written word, and through the misinterpretations of uninspired men. He is not weak and impotent because ministers of sectarian churches try to so picture Him. "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled. Whosoever shall break one of these least commandments and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:19.)

If a young man were preparing to enter a college, or higher institution of learning, would a minister think of saying: "Now, no matter what the previous rules laid down regulating the entrance and attendance at that school, you may ignore them all, or a part of them, and upon *my word* you shall receive your diploma whenever you are ready for it?" He would be thought a fool if he did, yet in the vastly more important matter of God's kingdom, such ministers have no hesitancy at all in making the solemn declaration that no matter what was taught by Divinely inspired men formerly, the rules governing admission are now "done away." And he has absolutely no authority for his position, ignoring and repudiating as he does the only means by which any change could be effected or added knowledge be acquired—namely, later revelation.

These few words are not intended as an elucidation of any principle or doctrine of Christ, but to enable if possible the searcher after truth to get his bearings and do some thinking on his own account. When you find a teacher of religion, therefore, who, when confronted with his failure to observe and honor the plain and simple truths of the Bible, gets out of his dilemma by shouting, "Done Away," you will make no mistake in cataloguing him with those who have "transgressed the laws, changed the ordinance, broken the everlasting covenant."

The "Manuscript Found."—A new edition of The Manuscript Story, by Rev. Solomon Spaulding, has just come from the press, printed on good paper and in handy size, crown 8vo. Orders will be filled at the *Millennial Star* office, 295 Edge Lane, Liverpool, at one shilling per copy, paper cover, one shilling and sixpence per copy, cloth bound.

MINUTES OF LONDON CONFERENCE.

THE London semi-annual conference was held at "Deseret," High Road, South Tottenham, Sunday, October 9th, 1910. President Rudger Clawson and family, President W. P. Monson of the London conference, and forty-one traveling elders were present.

The morning meeting commenced at ten a.m. The opening prayer was offered by Elder W. L. Shurtliff. President W. P. Monson welcomed the saints and friends who were present.

Elder I. O. Horsfall, clerk of the conference, read the statistical and labor reports for the nine months in the year 1910.

President Monson presented the general and mission authorities and traveling elders of the London conference, all of whom were unanimously sustained.

Elder W. R. Worley said that he had enjoyed his labors for the past two years, and spoke upon the results of obedience.

Elder George E. Anderson, who had been released, related the incidents of his visit to the early homes of the Church.

Elder E. R. Dimond had had great pleasure during his mission. He pointed out that obedience to the ordinances of the gospel was essential to salvation, and bore his testimony to the divinity of the gospel.

Elder Henry Kidman referred to the apostasy, and urged all to sense what the Savior had done for mankind.

The solo, "I Heard the Voice of Jesus Say," was then sung by Elder N. J. Brown.

President Rudger Clawson explained that as the Prophet Joseph's name was not mentioned in Holy Writ, so the ancient prophets names were not mentioned before their time.

After singing, the benediction was uttered by Elder Elijah Gilbert.

The afternoon session convened with three hundred and fifty present. The prayer was offered by Elder W. Sirrine, and the sacrament was administered by Elders G. W. Carlisle and H. L. Jensen.

Elder J. H. Eccles, Jr., said that it took the angel from heaven to give man the correct idea of the gospel. He bore a strong testimony.

Elder W. R. Worley then sang the solo, "The Shepherd King."

Elder D. F. Norris showed the impossibility of Joseph Smith's concocting such a work as the Book of Mormon.

Elder J. C. Tuddenham spoke upon revelation, the light of the world, and concluded by quoting the first stanza of the hymn, "We thank Thee, O God, for a Prophet."

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Elder N. J. Brown, of the North London branch, spoke upon preexistence and showed that the spirit is eternal. He bore a strong testimony.

President Rudger Clawson showed that all blessings are predicated upon obedience. Moses and the other prophets down to and including Joseph Smith all became mighty men by obedience to the commands of God.

After singing, Elder R. T. Petty pronounced the benediction.

The evening session commenced at 7 p.m., with five hundred present, many of whom were investigators.

After singing, the prayer was offered by Elder J. W. Saville.

A quartet, consisting of Sisters Nannie, Grace, Hazel and Eleanor Tout sang, "The Prodigal Son."

Elder E. M. Wright explained that those who oppose Joseph Smith are in the same class as those who opposed the Savior in His time, and they would oppose Him to-day.

Elder E. F. Tout sang the solo, "Consider the Lilies."

President W. P. Monson showed that the Latter-day Saints do not follow the gospel of Joseph Smith and Brigham Young, but the gospel of Christ as taught by those men, just as the gospel preached by Paul was not his gospel, but the gospel of Jesus Christ.

Sister Grace Tout sang, "Lord Whom My Soul Adoreth."

President Rudger Clawson then spoke upon the subject of the Holy Ghost. He explained its mission and the need of it after the Savior had departed. Without the Holy Ghost it is impossible for man to understand the scriptures which were written under its influence.

After singing, the benediction was pronounced by Elder T. A. Abel, and conference adjourned subject to the call of President Clawson.

One of the features of the conference was the congregational singing led by Elder A. C. Crawford, with Sister J. V. Crawford as organist.

On Saturday morning the elders met in their regular Priesthood meeting. Also on Monday another Priesthood meeting was held, at which President Clawson gave many valuable instructions to the elders. A rich outpouring of the Spirit was manifest at all of the meetings.

I. O. Horsfall, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home October 8th, 1910, per s.s. *Dominion*: From Great Britain—William A. Newsome, Joseph E. Spendlove. From Scandinavia—Christian Fredricksen, Edward Sorensen. With the company were thirty-four emigrants in charge of Elders Joseph E. Spendlove, William A. Newsome and Edward Sorensen.

Arrivals.—The following named missionaries for the European

mission arrived October 8th, 1910, per s.s. *Laurentic*: John R. Bellamy, William J. Guest, Joseph H. Davis, John B. N. De Haan, William F. Thomson, Laurence Hardy, Salt Lake City; Leo M. Coombs, Amos Leavitt, Leavitt, Canada; Henry R. Thomas, Wales, Utah; Bernard Parry, John R. Nielson, Jr., Manti, Utah; George C. Mitchell, Hooper, Utah; Woodruff Sorenson, Draper, Utah; Joseph Buhler, Edward Burgener, Midway, Utah; William L. Boothe, Grantsville, Utah; Carl E. Nilson, Vernon, Utah; Peter Nelson, Provo, Utah.

Appointments.—The missionaries who arrived for the British mission, October 8th, 1910, have been appointed to labor in the following conferences: Joseph H. Davis, Birmingham; Bernard Parry, Hull; John R. Bellamy, Leeds; Henry R. Thomas, Leo M. Coombs, London; William L. Boothe, Norwich.

Sunday School Give Fine Concert.—The Sunday School of the Halifax branch (Leeds conference) have been contributing to the "Blind Fund" in that town recently. It was done through getting up a fine concert to which a nominal admission price was charged. The net proceeds, amounting to £1 12s., was handed over to the manager of the fund. This will no doubt help to make the Sunday School popular in that place. The matter was published in the local paper in a complimentary manner.

Elders Officiate at Funeral Services.—Elder Charles D. Spence, writing from Heywood, says that the elders were asked to take charge, recently, of the funeral services over the remains of a Mr. William Rimmer of that place. Mr. Rimmer was an earnest investigator, but passed away before he could comply with the requirements for membership in the Church. Elder William S. Glenn took charge and Elders James H. Bankhead and Charles D. Spence addressed the people present, explaining in the course of their talks, some of the principles of the gospel of Christ as taught by the Latter-day Saints. On the Sunday following the funeral, some of those present at the funeral services attended the meeting in the hall and were evidently pleased with what they heard.

Elder Addresses Adult Class.—Through the courtesy of President Best, of the Nelson Street (Birmingham) Early Morning School, President Greenwood, of the Birmingham conference, was invited to address the members of the class, Sunday, September 25th, 1910, at nine a.m. The class is composed of representative men who are broad of view and strong of intellect, of whom there were one hundred and eighty-six present. Elder Greenwood was asked to open the exercises with prayer, and, after the preliminaries, was introduced by the genial president, Mr. Best, for a twenty minutes' talk. In the brief time allotted, Elder Green-

wood gave an interesting talk on the work being done by the "Mormons" in Utah and wherever they have settled; their splendid organizations for the improvement of the condition of mankind; their method of advancement along temporal, physical, mental and spiritual lines, showing how each depends upon the other for the upbuilding of the structure of life eternal. When the gong sounded the time limit, an important doctrinal question remained to be answered, and the time was unanimously extended. For thirty minutes more the elder spoke with great earnestness, and the attention given him showed the deep interest of his auditors. The members were unstinted in their words of approval at the close of the talk, and a cordial invitation was extended to the speaker to visit them again, and talk upon the first principles of the gospel. They were looking for the truth and would gladly accept the same if convincing evidence were adduced. It was a promising hour, profitably spent with pleasant gentlemen.

Baptisms.—On October 4th, 1910, Elder J. H. Eccles, Jr., baptised one person at "Deseret," High Road, South Tottenham, London (London conference).

A baptismal service was held at Burbage, Wiltshire (London conference), on October 3rd, 1910, when one person was baptised by Elder E. Gilbert.

On October 1st, 1910, Elder Elijah Gilbert baptised one person at Newbury, Berkshire. On October 3rd, 1910, Elder James S. Nalder baptised one person at Burbage, Wiltshire (London conference).

A number of saints and friends of the Edinburgh branch (Scottish conference), gathered at the sea side, Portobello, on the evening of October 7th, 1910, and witnessed a baptism at which six souls were baptised by Elder William Sidney Isgreen.

Seven persons were baptised at a service held at the Dundee Public Baths (Scottish conference), October 9th, 1910, Elder W. J. Swainston officiating.

Friday, October 7th, 1910, a baptismal service was held in the Townhead Baths, Glasgow (Scottish conference), at which five persons were baptised, the ceremony being performed by Elders Richard Brown and Willard Richards.

Saturday, October 8th, President Lorenzo S. Burt and Elder Richard Brown held a cottage meeting at West Craigs (Scottish conference), after which six persons were baptised in the Linn Burn, President Burt officiating.

A baptismal service was held at Aberdeen (Scottish conference), October 9th, 1910, at which one person was baptised, Elder George E. Stoddard officiating.

A baptismal service was held at "Deseret," High Road, South Tottenham (London conference), October 8th, 1910, at which fourteen converts were baptised by Elders George E. Anderson, James W. Blasdell, N. J. Brown, H. J. Shepherd and J. H. Eccles, Jr.

District Meetings.—President Joseph W. Clark and sixteen elders of the Newcastle conference met with the Gateshead saints in district meeting, Sunday, September 4th, 1910. The congregational singing was a marked feature of the services. The songs, "Come, come ye Saints," and "The Spirit of God," being rendered with characteristic feeling, peculiar to the Latter-day Saints. In the afternoon Elder Ward Heap spoke on man's salvation—dividing the subject into two headings—general and individual, showing the general effect of Christ's atonement and man's individual responsibility. Elder J. Smith Phelps and President Clark each spoke, giving timely instruction and exhortation. The hall was crowded at the evening service. Elder Ben A. Critchlow addressed the congregation at some length on a few of the characteristic features of the gospel which distinguish it from the systems inaugurated by man. He was followed by Elder R. C. Robinson, who in a very able manner told of the apostasy from the primitive church. The solos, "Walking with Jesus," and "Joseph, the Seer," were given by Sister Maggie Smith of Blythe and Elder Ben A. Critchlow of Middlesbro'.

On Sunday, September 11th, 1910, President W. P. Monson and twenty-three traveling elders met with the saints and friends in the London district meeting at "Deseret," High Road, South Tottenham. At both sessions the attendance was good, especially at the evening services, when about three hundred were present, seventy-five of whom were investigators. After President Monson had presented the general and local authorities in the afternoon session, President N. J. Brown of the North London branch reported that branch in a prosperous condition; Elder H. A. Brown of the Battersea district was enjoying his labors very much; and Elder R. H. Jones, former emigration clerk, was proud of the testimony of the truth of the gospel which he had. In the evening session President J. H. Eccles, Jr., of the South London branch, reported his labors; Elder E. F. Tout very forcibly explained the first principles of the gospel. Then President W. P. Monson addressed the meeting on the two influences, the good and the bad, or the spirit of Abel and the spirit of Cain, that have been at work since the council in heaven, and are still at work in the earth. Sisters Hazel and Eleanor Tout, E. F. Tout, R. T. Petty, Madame Blankhurst and Sister L. Askie, accompanied by Sister Jennie V. Crawford, rendered beautiful music. All had an enjoyable time.

Successful Socials.—Another social for the benefit of our new piano was held in the Grange Street meeting rooms, Keighley (Leeds conference), September 10th, 1910. About thirty people were in attendance, and were greatly entertained by songs, recitations and readings, after which light refreshments were served. Twelve shillings and sixpence was the sum realized.

Saturday evening, September 10th, 1910, the sisters of the Birmingham branch Relief Society gave a very pleasant social. Some two hundred saints and friends met in the Assembly Room, Wretham Road, and listened to an interesting program of song and story. President Thomas F. Greenwood acted as chairman, and made the address of welcome. Delicious refreshments were served, after which many pleasant things were said by President Rudger Clawson, Sister Emma Vale, president of the Relief Society, and Elder J. M. Young. A nice little sum was realized to assist in the work of the society.

A successful social was given at Thrift Hall, Grimsby (Hull conference), September 22nd, 1910, in honor of Sister Jennie Wiseman, who left Liverpool October 1st for Salt Lake. About one hundred and thirty saints and friends were in attendance. After a fitting program, which was enjoyed by all, games of various kinds were engaged in, during which time refreshments were served in abundance. A very encouraging feature was the fact that so many non-members were present, some assisting by taking part on the program. Such events give us a chance to show our true character, by which we wish to be known, instead of the reputation our enemies try to establish. The social was indeed a success in every way, and we find much good comes from such gatherings.

On Tuesday, September 22nd, 1910, a number of saints and friends of the Bristol conference assembled at the home of Brother and Sister Warren, 1 Cotford Terrace, Torquay, where a pleasant evening was spent in honor of Sister Lillian E. Gibson, of Newton Abbot, who leaves soon for Zion. As a token of esteem a very commodious traveling rug was presented to Sister Gibson. An excellent program was carried out, and all sought to make the event one long to be remembered.

Wednesday evening, September 21st, 1910, at eight o'clock, a successful farewell social was held at Burns' Hall, Cardiff (Bristol conference), in honor of local Elder R. J. Walker, who is emigrating to America in the near future. An appropriate program was beautifully rendered, and refreshments served. As a token of esteem and appreciation of the work done by Elder Walker in the branch, the saints and friends presented him with a walking cane and traveling rug. A pleasant evening was spent by all.

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